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423tem which prevails in the Soviet Union. Stalin has 26 or 27 kolkhozes dedicated to him; Lenin has 25; Marx, 6; and Engels, only 2. The kolkhozes named after Stalin are larger than the others and are situated in the most fertile regions. Whereas ordinary kolkhozes have some 120 cows, Stalin's have from 450 to 700. Workers on Stalin kolkhozes receive higher wages than are paid on others. Stalin kolkhozes are never criticized in the press and are invariably run by well known, active Communists. Other living Soviet leaders also have kolkhozes dedicated to them: Molotov has 9 named after him; Voroshilov, 7. Zhandov, who in 1940 accomplished the Sovietization of Estonia, has 6. Other kolkhozes with Russian names are Stalingrad, Volga, Ukraine, Gorki, Pushkin, and Lysenko. Not a single one, however, has been named for a living Estonian except that adorned with the cognomen of the Soviet Union's wrestling champion, Johannes Kotkas.

793 About the only notable action against a prelate of standing
687which has been adequately reported is the trial of the Bishop of Danzig, Carl Maria Splett, who was brought to the dock for assisting the Nazi oppressors. The Bishop, a staunch and zealous man, protested his innocence; and there was no evidence whatsoever that he had in any way aided the infamous cause of the Nazis. He had, indeed, contended bravely against the depredations of Hitler's minions on the freedom and mission of the Church. Nevertheless *Osservatore Romano* reported, on February 3, 1946, that he had been sentenced to prison for eight years because he had "assisted the German occupants to the detriment of the Polish people." Bishop Splett is still in duress.

●725 What we do know about the fate of these people rests upon an infinitely painstaking, imaginative piecing together of very small bits of information. Thus it is possible to say that there was considerable guerrilla resistance, particularly by peasants; that the armed bands were surrounded in the forest and mowed down; that villages were thereupon razed, as Lidice

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in Czechoslovakia had been by the Nazis; and that of heroism 725 ●
there is even yet no end. We are also able to say that Russians
were brought westward to take the places of the dead and the de-
ported. But it requires a creative writer rather than a historian 000
to draw out of the drably reported facts their full significance;
and this has been done by the Polish poet Czeslaw Milosz in
a remarkable article in the *Berlin Monat*, from which I
quote:

The letter I held in my hand stabbed me in the heart. It came from a family which had been deported to Siberia from one of the Baltic States during March, 1949, and was addressed to relatives in Poland. This family consisted of a mother and two daughters. The letter described in terse and arid words the labor they were called upon to perform on a kolkhoz somewhere on the other side of the Urals. The last letters in the several lines were written more heavily than the others; and when one read them from top to bottom they formed these words: "SLAVES FOREVER." This missive, addressed to somebody else, fell into my hands by accident. How many similar cries of despair expressed through a comparable code may have been received by others who, unlike my confidant, kept an anxious silence!

Milosz goes on to wonder whether this peasant woman, gone into a dour exile from which virtually none return, be not a symbol of a moral disaster of which the world of the West is hardly aware. To be sure, the West knows there are slave-labor camps, and realizes what goes on in them. But it cannot rouse itself to a united, flaming moral protest which not only would have meaning for the victims of Communism but would clean out many of the breeding places, in our society, of infection that in turn produces more Communism. I have seen no letter so dramatically pathetic, though I have read many written under Russian bondage, filled with heartache and despair. Nor can one have talked with refugees, be they simple folk or intellectuals, without gaining some insight into the